

both." (*Confess., chap. 2*). Therefore on these fundamental doctrines of the Being of God, the Holy Trinity, the Person and work of Christ and the Holy Ghost, there is no difference between Anglicanism, Methodism, and Presbyterianism.

5. As to the sufficiency of Holy Scripture, the following is the teaching of the Anglican Church:—"That Holy Scripture contains all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man as an article of faith, or be thought requisite or necessary to salvation." The Article then proceeds to name the books of the Old Testament, and to state "that all the books of the New Testament, as they are commonly believed, we do receive and account them canonical." (*Article VI*.) The teaching of the Methodist Communion is practically the same; and the Presbyterian symbol states "that the Scriptures contain the whole counsel of God concerning all things necessary for salvation," to which nothing at any time should be added, etc. (*Confess. chap. 1*.)

6. We come next to the crucial test of the Sacraments, and here we shall find that we are much nearer to each other than might be supposed, while all three reformed communions are separated by clearly defined limits from the teaching of the Church of Rome. It is enough to mention the great stumbling-block contained in the Tridentine dogmas of Transubstantiation, Half-communion, Sacramental justification apart from faith, and intention—this latter tending to vitiate its entire sacramental system. The Anglican Church defines a Sacrament to be "an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the grace, and as a pledge to assure us thereof." (*Catechism*.) It further states "that Sacraments are sure witnesses and effectual signs of grace, and God's good-will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him." (*Art. XXV*.) The Presbyterian *Confession* speaks of Sacraments as "holy signs and seals of the Covenant of grace, immediately instituted by God, to represent Christ and his benefits, and to confirm our interests in him, as also to put a visible difference between those that belong unto the Church and the rest of the world, and solemnly to engage them to the service of God in Christ, according to His Word." (*Confess., chap. 27, 1*) And it declares that "there is in every Sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass that the names and effects of the one are attributed to the other. That the grace which is exhibited in or by the Sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a Sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit and the word of Institution, which contains together with a precept authorizing the use thereof, a promise of benefit to worthy receivers." (*Confess., chap. 27, 2, 3*) The Methodists entirely agree with Anglican Church doctrine.—*Irish Ecclesiastical Gazette*.

CHURCH FINANCE:

By REV. WM. F. NICHOLS, D. D.

... This leads us to another characteristic of Church finance which marks it in its 'first principles.' We have seen that its resources flow from the realization by man of his Godward relation, and his consequent sense of stewardship. From this it follows that its methods of supply must intelligently and steadily and patiently be shaped to accord with that great, underlying fact. There is, necessarily, scope

for the operation of the simple law of demand and supply in Church, as in other finance. It includes the 'give to him that asketh thee'—the supply because there is a demand for it—in whatever shape in the church that omnipresent method works. The saints in Jerusalem in their poverty needed relief. In response to that demand, 'it pleased them of Macedonia and Achaia to make a certain contribution.' The demand lead to the supply, and so it ever has been since, and so it is to day. A need is set forth, whether it is that of some 'little ones' somewhere or of a great Church object; this the demand, the law of supply and demand begins to work, and (even if there is sometimes a failure to discriminate, and the large object seems to get the small supply,—the project that one would think everyone would take up gets the 'cup of cold water') the method is plain enough. In that respect, again Church finance in its method is very like other finance; but to state that, is to contrast it with another and it is submitted, truer method of supply. If supply is drawn out by a given demand it can also be forced out by a power working within the giver.

There is a deeper law here than that of supply and demand; it might be called a law of supply through spiritual growth. It works in the Church somewhat as the law of supply works in Nature. Nature's growth and Nature's supplies we do not think of as dependent upon the demands upon them; but the growths and the treasures she gives up are part of her very constitution. Vegetable and animal life, mineral treasures, come under the law of supply and demand when made marketable by man; in themselves the supply comes from inherent principles of growth and development. A homely illustration will show the difference there is between the method of giving which depends upon the appeal from the outside and that which proceeds from inner principle and sense of stewardship. The giving which is limited to a response to appeals may be compared to a pump process which draws out the contributions by a species of suction. The giving because there is an inward moving toward it as a duty, may be compared to a spring or fountain process, when something from within press outward toward conscientious return to God of part of what He has given us. The latter is no less than the true characteristic method of supply in Church finance. The personal religion of the individual needs giving as its healthy outcome and expression more than any outside object needs it. And if we could imagine a condition of things where no demands upon offerings ever reached a man, he would, if true to his personal religion, find himself with accumulating offerings for which he would be obliged to find objects. The supply would precede the demand. Indeed, it is not an unheard of experience that one who has acted on this method and gauged his gifts by his sense of stewardship, has found himself obliged to seek out worthy objects upon which to bestow what he has laid by as 'God hath prospered him.' The spring process is the one to which the instincts of the Church must turn more and more as the method; and all systems and expedients for enlargement of its resources should recognize that as the true *Novum Organum* of Church finance.

In conclusion, then, Church finance, in so far as it is simply finance, should enlist the ability and enterprise of our best men of finance. In so far as it is technically Church finance, we perceive how its source of supply is peculiar, in that it is contingent upon the supply of the individual giver, and how in its effort we should aim carefully at the spontaneity and abundance of giving that comes from an inner sense of stewardship, which first settles how, and how much, it ought to give out of what God has given. Then the question as to what objects it

can be given is a distinct and after consideration.

From a 'Symposium on Church Finance.'—*Church Review*.

THE PROGRESS OF WOMEN.

Charles Dudley Warner, in *Harper's Magazine* for May, raises the question whether 'men are not leaving the intellectual province to women?' He says: 'Does he read as much as she does?' Is he becoming anything but a newspaper made person? Is his mind getting to be like a newspaper? Speaking generally of the mass of business men—and the mass are business men in this country—have they any habit of reading books? They have clubs to be sure, but of what sort? With the exception of a conversation club here and there, and a literary club more or less perfunctory, are they not mostly social clubs for comfort and idle lounging, many of them known, as other workmen are, by their 'chips?' What sort of a book would a member make out of 'Chips from my workshop?' Do the young men, to any extent, join in Browning clubs, and Shakespeare clubs and Dante clubs? Do they meet for the study of history, of authors, of literary periods, for reading, and discussing what they read? Do they in concert dig in the encyclopedias, and write papers about the correlation of forces, and about Savonarola, and about the Three Kings? In fact, what sort of a hand would the Three Kings suggest to them? In the large cities the women's clubs, pursuing literature, art, languages, botany, history, geography, geology, mythology, are innumerable. And there is hardly a village in the land that has not from one to six clubs of young girls who meet once a week for some intellectual purpose. What are the young men of the villages and cities doing meantime? How are they preparing to meet socially these young ladies who are cultivating their minds? Are they adapting themselves to the new conditions? Or are they counting, as they always have done, on the adaptability of women, on the facility with which the members of the bright sex can interest themselves in base ball and speed of horses and the chances of the 'street'? Is it comfortable for the young man, when the talk is about the last notable book, or the philosophy of the popular poet or novelist, to feel that laughing eyes are sounding his ignorance?—*North Dakota Churchman*.

LITURGICAL WORSHIP.

"And they continued steadfastly in the Apostles' doctrine and fellowship and in breaking bread and in prayers.—*Acts ii. 42, Authorised Version*."

This verse has been cited as describing the earliest Apostolic form of worship and as probably showing that it was liturgical or precomposed.

But the Revised Version, by translating the article, and thus giving the true sense of the original, places the matter beyond dispute. Its language is, "In the breaking of bread and the prayers." (Delitzsch also uses the article here in his Hebrew version of the New Testament.)

Now, as "the breaking of bread" unquestionably refers to the then well known sacrament of the Holy Communion, so "the prayers" must consistently and necessarily refer to certain equally well known prayers, and not to the mere act of praying, or to praying extemporaneously. The important function of the Greek definite article, so often overlooked by the earlier English translators, is here illustrated with the most significant effect and the vast differences between "prayers," which may mean any prayers, and "the prayers," which can only mean certain well known or customary prayers, becomes apparent. And what were these but a liturgy?—*S. D. D., in Southern Churchman*.